Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, JULY 11, 1829. NO. 28.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

THE LORD'S DAY.

Mr. Editor,—

You did me the favor to introduce some remarks of mine, on the use of the term "Sabbath" in your paper of the 27th ult. and I observed on the first page of the same paper, a communication on the day itself, signed R. C. exhibiting views directly contrary to mine, on which I ask your leave to comment. The discussion of the subject I consider useful, and think it best that it should be pursued now, while it is started; because if an observance of the first day of the week is really derived from the authority of the fourth commandment, it ought to be so proved, that all may be disposed to yield obedience to it on this ground. And on the other hand, if this position cannot be sustained, it were better to abandon it; as we weaken the obligation to observe the Lord's day in a religious manner, derived from moral reasonings and for moral purposes, by insisting on an authority which will be supposed to be the only reason, and when discovered to be unsound, will induce many to consider themselves absolved from all inducement to distinguish this day from others.

I felt a strong desire to know in what way R. C. would prove the proposition he stated, that "the fourth commandment, or the law of the sabbath, is moral in its nature and perpetual in its obligation," and read with attention his argument, which appears to me unsatisfactory. Our Lord had given two comprehensive commandments—love to God, and love to man—as the fundamental principles of the moral law, and the four first precepts of the decalogue, are said to be included in the first commandment, and the six last in the second. The inference is then drawn, (which to me is a forced one) that these precepts are *essential* to the two great commandments—and the conclusion (if I understand the argument) is that our Lord in laying down the general law of love to God, confirmed and renewed the particular precept to observe the "sabbath day," that being included in, and therefore supposed essential to, the maintenance of the general law.

Now if this argumentation is just, we are not only bound to observe the fourth commandment on the authority of Christ, but all the rites and ceremonies of the Jewish church—nay more, a large portion of the heathen sacrifices and celebrations also, for most, if not all of these, however originally ill judged or afterwards corrupted, were in their institution designed to promote the very laws of piety and benevolence which our Saviour has announced, and might with equal propriety be said to be included in, and of course essential to them—and thus instead of being relieved by Christianity from a yoke of bondage, we should have had one, which neither we nor our fathers would ever have been able to bear.

The error of R. C. manifestly lies, in confounding a great religious principle, and the general necessity of suitable efforts for its cultivation in the mind, with the ceremonial provisions which have been made in a particular age and country for that purpose. Our Lord in asserting the principle, gave no sanction to any such institution for its support, exclusive of all others, but left this to be determined by every people and age according to their character and circumstances. Indeed nothing can be more apparent on reading in the New Testament, his disputes with the Jews on this very day, than the contempt with which he regarded the superstitious ideas which then prevailed respecting it—although these ideas were fairly deduced from the very words of its injunction. He plainly put it upon the footing of an use designed for the relief and benefit of man, and to be adhered to so far, and in such manner as it contributed to that end, and no farther.

In regard to the reasoning of R. C. respecting the necessity of a stated and frequently recurring time for religious meditation and worship, I should agree with him so far, as to admit that it is one of the most efficacious and wisest means, which could be devised for the purpose, and should most deeply regret the neglect of the day, which we now appropriate to these purposes. But this is putting the practice on a very different ground from that of authority—on its moral utility, with which I should cheerfully accord.

In the subsequent part of his remarks, R. C. asserts or assumes, three times, that our Lord changed the seventh day for the first, to be observed as the instituted sabbath. This seems to be a common idea; but I am utterly at a loss to know from what it is derived, or what authority there is for the assertion. I find no trace of it in the New Testament, nor in the Christian church, till after the time of the reformation. The sabbath was among the ordinances given to the Jews exclusively, and does not appear in its original institution, to have been designed for any other people; and on the promulgation of the Christian religion and its extension to the gentiles, neither this, nor any other ceremonial observance of the Jews (excepting the rite of baptism) was ever transferred to them. We have more than negative evidence on this point; for a great controversy arose in the days of the apostles on this very subject of the imposition of Jewish rites on the gentile converts; and not only did the inspired apostle of the gentiles strenuously oppose this imposition, but the solemn vote of the church in council assembled, expressly exempted them from it. A few restrictions only were excepted from this general release; and as among these, we do not find the sabbath, we have the strongest proof the case admits, that the observance of this day was never required of them.

On the other hand, the celebration of the first day of the week, or Lord's day, arose under an idea, and in a manner quite independent of the sabbath. The early Christians met on this day which reminded them of the resurrection of their Lord, to join in the rite which he had instituted as a commemoration of his death, and for charitable purposes. Those who were Jews observed the sabbath at the same time, separately; and the apostles, and other teachers entered the synagogues and taught on the sabbath, while they yet met their brethren on the first day as a totally distinct thing; and we do not find a syllable in the New Testament, which denotes that the first day thus commemorated was called "the sabbath," the successor of the sabbath, or in any way connected with it. The same view of it was afterwards maintained among Christians; and while the observance of the first day was continued on the authority of the primitive church, and as a pious and beneficial custom, we hear nothing of the name and character of the sabbath being applied to it, until the Presbyterians and Puritans revived in a great measure the religion of the Old Testament, and engrafted their christianity with numerous scions of Judaism.

I therefore conclude, instead of Christians having erred, as supposed by R. C. in divesting the Lord's day of its Mosaic origin, that this is the true view to take of it, and the only one which can be drawn from scripture and history. But while I would thus object to the idea of a "Christian sabbath," and maintain that gentile Christians never had, or were required to have any sabbath; I would most strongly urge an attentive and devout observance of the Lord's day, on an authority far greater to us than the law of Moses—the practice of the apostolic church; and because I believe that on the duties and influences of this holy day, depend in a great measure the religion, the morality, the elevation and the happiness of the Christian world.

I. O.

PRACTICAL.

THE LATE REV. JOHN E. ABBOT.

The Reviewer of the volume of Mr. Abbot's Sermons, lately published, has very justly and touchingly delineated his ministerial qualifications and character. We quote the passage, not only from respect for the memory of departed worth, but from the conviction that it will bring before the mind an image, which it is useful for all, and especially for the Christian minister, frequently to contemplate.

On such a character as was Abbot's we delight to dwell.—Its peculiar features were precisely those which disposed and fitted him to the profession which he ardently loved. The ministry was the early and highest object of his ambition; and his sermons, and all that he performed in the short term which God allotted for his labors in it, marked his deep sense of its responsibleness. The gentleness, seriousness, and benevolence of his soul were expressed in his countenance and by his whole deportment. Without the slightest parade or affectation, a stranger would at once have inferred his professional calling; and the impressions he made upon a first acquaintance were confirmed by mature friendship. Few men were better formed for usefulness as a minister. There was no vehemence, no extravagance, no self-assurance. These were totally foreign to his nature; and probably it was in some excess of the opposite qualities, that he found his most frequent calls to self-denial and his severest conflicts. But all the virtues which inspire love and confidence; those which in a young minister are attractive, and in an aged one venerable, were united in him. He knew how to win souls to Christ. For he was gentle to all men, patient; and his meekness instructed, if it could not subdue, them that opposed themselves. Even the spirit of religious hate, rancorous as it is, and in the darkest day of its power, could hardly have assailed him. For it was seen that 'he would not strive,' and so much did the beauty of holiness shine out in his life, that, like Daniel in his uprightness, malice itself could find nothing against him, except concerning the law of his God. This, undeniably, was the character of the man, full of simplicity, truth, and loveliness; and though it was not our privilege to enjoy any peculiar intimacy of friendship with him, yet we can never think of him without recalling the words which have been applied to yet another, whose spirit God had touched to the finest issues, and whose early death was also the disappointment of precious hopes; 'that being made perfect in a short time, he fulfilled a long time; for his soul pleased the Lord; therefore hasted he to take him away.'

Christian Examiner.

PRACTICAL PREACHING.

The discourses alluded to in the following extract from the Christian Examiner, are those of the late Rev. John E. Abbot, of Salem, and an anonymous volume attributed by the reviewer to the venerable senior minister of King's Chapel, Boston.

Practical discourses like these, are of the character which the wants of our churches and of our people, no less than the whole spirit of our religion, demand. We need preaching, not to gratify men's vanity or intellectual fancies; not to distract by fruitless disputations, or to inflame with an unholy and malignant zeal; but simply to inform and make men better. In this we would be understood to include no indefinite or visionary notions of perfection, springing out of mystic theories or poetic imaginations; a visionary perfection, in this world neither to be desired nor secured; but actual reformation, progress, growth, virtue, such as all minds can comprehend, and every rational being can attain. When we say 'better,' we mean the word in its plain literal sense; better men, better citizens, better husbands and wives, parents and children, apprentices and pupils, masters and servants; the young more docile and pure, the aged more spiritual and kind; the man of business more honorable and less worldly; the man of pleasure living to God; the minister more faithful and meek; the hearer less captious and more willing to become the doer.

DOCTRINAL.

OF THE USE OF REASON IN MATTERS OF RELIGION.

Be not backward, or afraid, my brethren to make use of your reason in matters of religion, or where the scriptures are concerned. They both of them proceed from the same God and Father of us all, who is the giver of every good and every perfect gift. They cannot, therefore be contrary to one another, but must mutually illustrate and enforce one another. Besides how can we distinguish one scheme of religion from another, so as to give the preference to that which is the most deserving of it, but by the help of our reason and understanding? what would you yourselves say to a Mahometan, whom you would persuade to abandon the imposture of Mahomet and embrace christianity, but bid him use his reason, and judge, by the help of it, of the manifest difference between the two religions, and the great superiority of yours to his? Does not God himself appeal to the reason of man, when he condescends to ask us, "whether his ways be not equal?" Does not the apostle exhort us that "in understanding we be men?" Are we not expressly commanded to "prove all things," and then "hold fast that which is good?"—Also when we are commanded to "search the scriptures" more must be meant than merely *reading* them, or *receiving implicitly*, the interpretations of others. *Searching* must imply an earnest endeavor to find out for ourselves, and to understand the truths contained in the scriptures; and what faculty can we employ for this purpose, but that which is commonly called reason, whereby we are capable of thinking, reflecting, comparing, and judging of things?

Distrust, therefore, all those who decry human reason, and who require you to abandon it, wherever religion is concerned. When once they have gained this point with you, they can lead you whither they please, and impose upon you every absurdity which their sinister views may make it expedient for them that you should embrace. A popish priest would require nothing more than this, to make you believe the doctrine of transubstantiation, and that a man is infallible; or to persuade you to commit the most flagrant wickedness, as a means of "doing God service." For the first of these articles they do not fail to urge the words of scripture, which expressly say, concerning the bread that is used in the Lord's supper, that it "is the body of Christ;" and there is no possibility of replying to them, but by appealing to reason, as the necessary and proper judge of the sense of scripture. The papist, therefore, as might well be expected, is forward, on all occasions, to vilify human reason, and to require men to abandon it; but true protestants will not part with it. It is by the help of reason, in conjunction with the scriptures, that we guard ourselves against the gross delusions of the papists, who, after relinquishing reason, have been made to believe a lie; and by the diligent and continued use of the same power, let us endeavor to combat every remaining error, and trace out and reform every corruption of Christianity, till we hold the pure "truth as it is in Jesus," and "obey it in the love thereof."

Do not think that, by recommending the use of reason, I am about to decry the scriptures. My appeal shall be to both, upon every subject on which I address you; and I think ye cannot but see that the plainest and most obvious sense of the scriptures is in favor of those doctrines which are most agreeable to reason. A good man will rejoice to see them thus go hand in hand, mutually illustrating and enforcing one another.

OF THE POWER OF MAN TO DO THE WILL OF GOD.

One of the subjects with respect to which I earnestly wish that you would attend to the voice of reason and the scriptures, and with respect to which one mistake will be followed by many others, and mistakes of great consequence, is concerning "the power of man to do the will of God." It is a favorite opinion with many teachers of religion, that men have *naturally* (or by that constitution and frame which God their maker hath given them) no power at all to do any thing that is good, not even to think a good thought, much less actually to obey any of the commands of God; so that, if men were left to themselves, they could do nothing but sin, and must be under a necessity of aggravating their condemnation, by every thought, word, and action of their lives. But my brethren, how does this doctrine agree with the scriptures, and particularly with the manner in which the Divine Being constantly expostulates with the sinful sons of men; as when he says to the Jews, "turn ye, turn ye from your evil ways, why will ye die, O house of Israel."—"Wash you, make you clean. Cease to do evil, learn to do well," &c.

Is it not plain from this, that it depends upon men themselves, whether they will repent and turn to God or not? And how can it depend upon themselves if they have not naturally, a sufficient power to do it? You cannot think that God would command, and expect obedience, when he had not given power to obey; and much less that he would urge men to provide for their own safety and happiness, when himself had put an effectual bar in the way of it.

Suppose that any man's children were shut up in a building that was on fire, while he himself was without and had the key; and that, instead of opening the door, to favor their escape, he should only call out to them to flee out of the place, in order to avoid instant destruction; and that as the necessary consequence of this, they should all perish in the flames before his eyes; what would you think of such a father? You would want words to express your abhorrence of his cruelty; and yet in this very light do many Christian divines represent the conduct of that God "whose tender mercies are over all his works," and who has solemnly declared, that "he hath no pleasure in the death of a sinner but rather that he would turn from his way and live," yea, "who would have all men to be saved."

The conduct of our *merciful God and father* is certainly far different from this, and more agreeable to reason and equity. If he designed us to be accountable creatures, and treats us as such, we must have *talents* given us, which we may either improve or misimprove. If we be the subjects of his *moral government* we must be in a condition either to *observe* or to *break* his laws. A power to do the one necessarily supposes a power to do the other; and without this power we should not be the proper subjects of religion; as in that case, it would be in vain to propose to us either rewards for obedience or punishments for disobedience.

Nor is the supposition of a power in man to do the will of God any foundation for *pride*. For we must still say with the apostle, "what have we that we have not received? and how then can we glory, as if we had not received it? Every good and every perfect gift comes from God; and, knowing this, the more we receive of his bounty, the more thankful and the more humble we should be. I shall, certainly, be more solicitous to exert myself in doing the will of God, when I believe that I have a talent to improve, than if I believe that I have no talent intrusted with me at all; so that I cannot do even so much as the "wicked and slothful servant, who hid his talent in a napkin."

Some of those persons who believe that all mankind are absolutely incapable of doing good, are sometimes heard to invite sinners of all kinds to come to Christ, *as they are*, and to say, that the viler they are, the more welcome they will be to him; as if he was, after this, to cleanse them by some miraculous power. But, my brethren, the invitation of the gospel runs in very different terms. It is, "repent and bring forth fruits meet for repentance. Repent and be converted that your sins may be blotted out." And none are invited "to come to Christ," but those who "labor and are heavy laden," nor can they "find rest for their souls," untill they have actually "learned of him to be meek and lowly in heart."

What can be more contrary to the maxims above mentioned, than, the whole tenor of that serious expostulation with the children of Israel in the prophet Isaiah, part of which I quoted above? "Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come *now*" (and not before) "and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Others, who entertain the same opinion of the utter inability of man to do the will of God, act more consistently with those sentiments, but far more inconsistently with the scriptures, in never preaching to sinners at all; though to "call sinners to repentance" was the chief end of Christ's coming into the world.

Whatever represents a state of acceptance with God; as a thing that may be brought about without any efforts of our own, and especially if it may be done in a moment, or in a very short space of time, is sure to be a popular doctrine. Mankind in general care not how little is expected of them, or how little they themselves have to do, in order to get to heaven. But true religion, that alone which affords solid ground of hope towards God, consists in a change of heart, affections and habits; which can only be brought about by serious resolution, and a vigorous and constant exertion of our powers. Nay, unless a course of virtue be begun, and good habits formed early in life, there is very great danger that the *thorns*, *briers*, or *bad soil*, will prevent the good seed from ever coming to maturity.

To believe, as the same persons do, that faith and repentance are nothing we ourselves are capable of, but altogether the miraculous operation of the spirit of God in us and upon us, supposes that this great and sudden change may as well take place at the *last* hour of life, as at any other; which certainly encourages the most unwarrantable and most dangerous presumption, and is far from having any countenance in the scriptures. The word of God always represents a safe and *happy death* as the consequence of nothing but a good and *well-spent life*.—Some indeed are said to have been called at the eleventh hour, but none at the *twelfth*, when the time for laboring in the vineyard was gentle over; and not one of the foolish virgins, who had neglected to provide themselves with oil, was admitted to the marriage supper.

Priestley.

BIBLICAL.

Let us attend to some passages which have been produced in proof that man is not, by nature able to do the will of God, or that his maker has not given him capacity and ability to know and do his will acceptably, without the superadded operations of special grace to remedy his natural inability

1 Cor. ii. 14. *But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*

Upon this text I would observe first, that the word, which is here translated *natural*, properly signifies *animal* or *sensual*. Thus 1 Cor. xv. 44, 46, the apostle uses the same word, three times for that body which dies, and is buried, to distinguish it from that *spiritual* body which shall rise again; where the word *animal* much better expresses the apostle's meaning than *natural*. Again James uses it, ch. iii. 15, where our translators have rendered it *sensual*. "This wisdom descendeth not from above, but is earthly, sensual, devilish." It is also used ver. 19. of Jude's epistle, and rendered *sensual*. "These are they who separate themselves, sensual, having not the spirit." These are all the passages of the New-Testament where I find this word used. And it appears, that where it denotes the character of persons, or the moral quality of things, our translators have rendered it *sensual*. Consequently, in consisteney with themselves, they should have rendered the text under consideration, 'But the sensual man (who has no higher aims than the gratification of his animal senses) receiveth not the things of the spirit of God,' &c. This would have been readily understood and acknowledged by all, and is perfectly consonant to what he says to the Romans, viii. 7, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

Secondly; in this chapter the apostle assures the Corinthians, that the doctrine which he had preached to them did not take its rise from worldly wisdom, or philosophy, but was *that* only which had been revealed to the apostles by the spirit of God, v. 10. That he had preached this doctrine in those terms only which the same spirit dictated, comparing the several particulars of it one with another, and with those things which the same spirit had revealed to the patriarchs and prophets of old; that none of the wise or powerful men of this world had, or could possibly have discovered these counsels of God revealed by the spirit of God in the gospel, which spirit the apostles have received, that they might know, and instruct others in the things that are freely given us of God. "But the sensual man receiveth not the things of the spirit of God," revealed by it to the apostles, and preached by them to the world, "for they are foolishness to him," contradicting all his former sentiments and principles, to which he still adheres, neither can he know them, because they are spiritually discerned," i. e. by the sole instructions of the spirit, to which he neither attends nor submits. "But the spiritual man discerneth or judgeth all things i. e. all the forementioned things of God revealed by his spirit, all gospel truths; "but he himself is discerned or judged of no man," i. e. he is not subjected in these respects to the judicature of the power, of this world, to the principles of human science, or the rules of human oratory.

Hence I would observe first, that the deep things of God, or the things of the spirit of God which the apostle speaks of in this chapter, are the doctrines of the gospel revelation. Now it is readily allowed, that as men were not endowed with any natural powers whereby they could discover these, they could not know them before they were revealed. But then they were not under obligation to know or comply with them

till they were revealed. Secondly, that they who did not receive and comply with them, when revealed, are not represented as *incapable* through want of natural abilities and powers, but only as *disqualified*, or under a *moral impotence*, through sensual dispositions which they indulge, and habits which they contracted.

By the *spiritual man* seems primarily to be meant here, the *apostles*, to whom the spirit of God revealed the truths of the gospel; but they also may be comprehended under the denomination, who receive the gospel truths, believing in the veracity and submitting to the authority of the spirit which revealed them.

John xv. 5. *Without me ye can do nothing.* This single clause of a long sentence, being separated from its connexion with what goes before it, is produced as a proof that man is not able to do the will of God acceptably, without the immediate assistance, or operation, of special grace upon him through Christ. But, if we look into our Lord's discourse, we find him exhorting his disciples to adhere steadfastly to him and his doctrine, "that they might bring forth much fruit." He reminds them, that they had already gained much spiritual improvement by his instructions. "Now ye are clean through the word which I have spoken unto you." He intimates that, if they abandoned him and his doctrine, they would deprive themselves of the means of fruitfulness. He is not speaking then of the natural powers of man, but of the importance of the doctrines which he taught to render men fruitful in good works; but this seems necessarily to suppose a *capacity* in man to understand and improve his doctrines to these purposes It seems to be treating Christ and his words with great irreverence, to apply them to other purposes than those for which he used them. We all readily agree that (in our Lord's sense of the expression) "without him we can do nothing." i. e. If we abandon him and the gospel, we cannot be fruitful in holiness or good works; and are very thankful for the provision he hath made, and the assistances he hath afforded us by his word, "that we may bring forth much fruit."

CHRISTIAN REGISTER.

BOSTON, JULY 11, 1829.

INCONSISTENCIES OF RELIGIOUS PROFESSORS.

In these reading, talking, and enterprising times, there are divers inconsistencies, into which the more zealous professors of religion are apt to fall. Upon some of them we shall venture occasionally to animadvert. We embrace the present opportunity to notice briefly two or three of the more common ones.

Much is said of the evil tendency of fictitious writings, which the press supplies in so great abundance at the present day. It is objected, and justly, to a large portion of them, that their effect is to withdraw the mind from the circle of real existencies and from the duties they involve, to rove with imaginary characters through fairy lands. But does not consistency demand that the censure be extended to many of the *religious* publications which are so industriously circulated through the country? What, we would like to be told, is the mighty difference between giving up the soul to tales about haunted castles, and employing it on the unnumbered extravagant fictions that are finding their way into almost every family, concerning experiences, conversions, and revivals; provided that, in the one case equally as in the other, a passive state of mind is induced, and a disinclination is created for the paramount duties of active life?

Let there be greater consistency in this regard. Let it be felt as it should be, that the business of man, in this world, is action, and that no indulgence of the imagination, and no application to reading,—call it religious or not religious, is of any use, nay, that it is injurious, unless it contributes new strength to the active principles. We would have it known that there is as much sin in giving the thoughts to religious castle building, as any other; as much sin in spending the time in perusing religious stories, as any other; provided we rise from the reverie or the book only with a gratified fancy, without any fresh energy for doing well what God has appointed us to perform in society.

A great deal, too, is said, in accordance with St. James' remark, respecting the vanity of that man's religion who does not bridle his tongue. But here, as in the other case, we have to witness a lamentable inconsistency in many Christians. True, indeed, the slander, that is denominated secular, they would discountenance. But the guilt of religious slander does not seem to be so readily apprehended. At least so one would judge from the practice of too large a portion of Christian professors. How many appear to fancy themselves privileged, by virtue of their relation to the church, to call their neighbor by whatever name they choose, if it be only in a religious meeting and concerning the religious character.

It is surprising into what manifold varieties this evil speaking about others' spiritual condition, in some pious circles, oftentimes breaks out. "There is the soft insinuation. There is the resentful outcry. There is the indignant disapproval. There is the invective of vulgar malignity. There is the poignancy of satyrical remark. There is the giddiness of mere volubility, which trips so carelessly along, and spreads its entertaining calumnies over a credulous and sympathizing party." And yet, forsooth, it is a godly conference, for there are none present but religious professors, and none but religious subjects are discussed.

Away with this miserable subterfuge. Disguise it as you will, slander is slander, with whatever holy unction it is uttered. It is as truly a sin to say of our neighbor, he is not a Christian, unless we *know* he is not, as it is to say of him, he is a murderer, unless we know that he is.

Again, who approves of dissipation? Who would countenance one, that lives only in excitement, that has no rule over his spirit, that is hurried away into all sorts of extravagance, and renders himself unfit for the sober duties of his station by habitual devotion to the indulgence of his passions? Here, once more, we have to mourn over a gross inconsistency in some professors of religion. How many are as truly the slaves of their passions after conversion as before; as great lovers of excitement; and as unqualified for the common pursuits of virtuous society. But they think they have felt the power of religion, and therefore all is well. Their friends perceive a change in the objects of their preference, and pronounce them saints.

Yet this boasted change, what is it, but the turning of the current of thought and feeling into a new channel? The force of the current is not moderated at all. They are as extravagant as before. The propensity to dissipation is as strong as ever; it is only a dissipation of another kind. There is a religious dissipation as incompatible with duty as any other. These persons have not put off the old man, but only assumed the guise of the new man over the unaltered realities of the old One may not indeed recognise in them the reckless libertine as formerly; but still, the change perceptible in them is little else than the same spirit, and the same passions, operating in a different direction and baptised with another name. They are as dissipated as ever, though they escape, it may be, the reproach of dissipation, because it is in a religious way. They are just as fond of excitement as formerly, they are just as much from home and from the place of their business; yet they seem to think that all is as it should be with them, and others tell them it is so, because it is about religion they are engaged.

ORATORY IN THE UNITED STATES.

An article in the last number of the North American Review, entitled Principles of Elocution, has already attracted much attention. This article commences with a notice of Rush's Philosophy of the Human Voice," and Porter on "Rhetorical Delivery." Both these works are spoken of in terms of high approbation. The principal part of the article, however, is composed of "remarks on the general neglect of elocution among us, the want of good speaking, and the almost absolute futility of the common methods devised for its improvement." These topics are discussed by the writer of the review with great truth, earnestness, and eloquence. Though a tone of exaggeration sometimes mingles with his zeal, and though in one or two instances there is something approaching to common place declamation, yet the whole article is written with great spirit and power, and can scarcely fail to produce a strong impression on the public. The following remarks deserve attention.

Let it be admitted, in the outset, that not one man in ten can or could be eloquent, though we do not believe it; or, if our readers please, that not one in fifty can rise to the highest efforts of oratory. No doubt there is a distinction to be made between agreeable speaking and powerful eloquence; and we make it, *in limine*, because we would not be charged with the extravagance of complaining that the body of our speakers are not eloquent, in the highest sense of the term. It is the agreeable speaking that we ask for, first of all, and most earnestly. Is it not, in fact, through four fifths of every discourse, all that is wanted? Is it not the staple of good oratory? And if it were not, shall a man say that because he cannot speak eloquently, he will not endeavor to speak agreeably? that because he cannot please in the highest degree, he will take no pains to avoid giving offence? Nor would the distinction turn out to be, in fact, so great as, for the sake of argument, we have admitted it to be in statement. If men were trained to this art, with half the care that they are to the offices of the counter or the work-bench; if they were trained from their youth to a just, easy, and graceful delivery; if the spell of embarrassment were taken off, and they were 'redeemed, regenerated, and disenthralled;' in one word, if their powers and affections had a free and full manifestion, we believe that the proportion before stated would be reversed, and that the nine would be, at times, truly eloquent, would be interesting at least, and the one only would be inveterately dull.

On the deficiencies of American eloquence the reviewer speaks with great feeling.

Some eloquent men there are in this country; eloquent from the simple force of talent, from the irrepressible burstings forth of genius, on great themes and occasions; eloquent, because they cannot help it. But anything like settled, concentrated, patient effort, for improvement in oratory; anything like an effort, running through the whole course of education, renewed with every day as the great object, pursued into the discharge of professional duties, is scarcely known among us. The mass of our public speakers would as soon think of taking up some mechanical trade as a subsidiary occupation of life, as they would think of adopting Cicero's practice of daily declamations. They would be ashamed, like the member of Parliament, mentioned by Chesterfield, and very properly justified by him, of being *caught* in any practice of this sort. The art of speaking well, seems to be thought a trifling or an unworthy art. Or, is it that most extraordinary desire that prevails so much among our speakers and writers, to have it supposed that their best and most successful efforts cost them little or no preparation?

Whatever be the cause of this general neglect, the consequence is plain enough. *The making of good sentences*, the first business of a public speaker, seems, by most of our legislative debaters and forensic orators, to be least of all understood. Violations of sense, of the structure of sentences, nay, and of grammar, too, are constantly witnessed. It is really perilous to listen. We are in perpetual terrror lest the speaker should make shipwreck of all reason and sense. As he rises on the wave of some swelling period, our own minds partake of his insecurity to such an extent, that we lose all thoughts of his subject in sympathy for his situation.

It fares no better with our discourses, than with our sentences. Alas! what would Father Quinctilian and Dr. Hugh Blair say, if they could listen to some of our speeches? The most solemn rules about the exordium, narration, statement, argument, peroration,—about the order, progress, climax of a discourse,—about the consistency of metaphors, with themselves and with the subject,—about figures, comparison, vision, hyperbole, are scarcely more regarded among us, than if those venerable personages had never lived.

And then, what a variety of gesture have we, from the arms, that sail about like the arms of a wind-mill, and with as little meaning, to the more common sawing, and hammering, and punching, that suggest a doubt whether the man was not brought up to a different trade from that of speaking. The countenance is dull, or distorted. The voice is harsh and vociferous, or feeble, or drawling and monotonous, and comes out with a languid and reluctant effort, as if the alternative were to 'speak or die.' And the eye,—we refer now to the pulpit,—the eye wanders upon vacancy, or gazes strenuously upon nothing, or is fixed intently and seduously upon the cushion, as if it were that 'Velvet Cushion,' which teemed with wondrous thoughts to the attentive Vicar; or the same organ, being lifted up, instantly seeks some pillar or post, on which it may conveniently rest itself. We almost wish, indeed, that those great boxes, called pulpits, with their many props and appliances for indolence and dulness, were hewn down, dismantled, and destroyed. Seriously, our only difficulty would be to find a place for the *incumbent*, and for his manuscripts; and this we should do by arranging a bare platform, and a simple low reading-desk. For we would not have the manuscripts rashly given up, though they are undoubtedly an obstruction oftentimes to the zeal of the preacher. No man can ever do justice to his powers, who always literally follows his written page. But it requires a much more thorough training than our preachers yet have had, to venture much upon extemporaneous delivery. On this subject we would earnestly commend to our clergy, a little book from one of their brethren,* intitled 'Hints on Extemporaneous Preaching;' a book which, in some portion of it, illustrates the eloquence it recommend.

The remarks on the attention which the ancients paid to the study of oratory, and the manner in which it ought to be cultivated in this country, deserve very serious consideration. Improvement in eloquence should be made a leading object of education, which should be kept constantly in view, and steadily and zealously pursued from the nursery through school and college to the entrance into professional life; nor should it end even here. After showing how little this important object is regarded in school the reviewer continues.

Possessed with innumerable bad habits of speaking, laden with blunders that have been accumulated through fifteen years, the boy is sent to college. What is done for him there? He is required to declaim five or ten minutes, once in a month, or once in two months. One, two, or three weeks pass over him (this is ordinarily the fact) without his thinking of the matter but to dread it; without his once opening his lips, in private, to declaim, or to do anything for his improvement in this most important branch of his education,—anything to prepare himself for the principal use of his powers as an educated and professional man. This, we think, we might take for granted, if we did not know it to be, generally, the fact. This, the corporations of our colleges are bound to take for granted, because they have no reason to suppose that anything is regularly and effectually done, which is not required to be done. Take the most interesting study pursued at college; and if a recitation were required only once in a fortnight, or a month, we know that, generally, nothing more would be done than to prepare for it.

Once in a month, then, (this is probably a fair average) the pupil is called upon to declaim, before his teacher and his fellow-students. As the time approaches, he casts about him for a passage for declamation; he commits it imperfectly to memory, rather than studies it; he repeats it to himself, silently or aloud, a few times, and then goes forward to the trial. From beginning to end, it is an irksome business. It is a thing by the by; it is a hasty preparation; it is a feverish effort; and in the trial, the whole power of the individual is often taken up, with recollecting, or with striving to keep down his embarrassment, or with trying to appear not awkward, in which he but ill succeeds. Then come the terors of criticism; he stands like a criminal before his judges; he quits the stage, as an accused man does the bar of trial, and feels only more comfortably than the culprit, inasmuch as he is not going to jail. For he is condemned, or let off as not worth criticism; he is condemned, or feels that he ought to be; condemned by himself, if not by his tutor; he feels that he has done no justice to his own conceptions, and he retires, mortified and ashamed.

The absurdity of the present system is presented in a very lively manner by Dr. Rush.

'Go to some, may I say all, of our colleges and universities, and observe how the art of speaking is not taught there. See a boy of but fifteen years, sent upon the stage, pale and choking with apprehension, in an attempt to do that, without instruction, which he came purposely to learn, and to furnish amusement to his classmates, by a pardonable awkwardness, which should be punished in the person of his pretending and neglectful preceptors, with little less than scourging. Then visit a *conservatorio* of music; see the orderly tasks, the masterly discipline, the unwearied superintendence, and the incessant toil to produce accomplishment of voice;—and afterwards do not be suprised that the pulpit, the senate, the bar, and the chair of medical professorship are filled with such abominable drawlers, mouthers, mumblers, clutterers, squeakers, chanters, and mongers in monotony; nor that the schools of singing are constantly sending abroad those great instances of vocal wonder, who sound along the high places of the world; who are bidden to the halls of fashion and wealth; who sometimes quell the pride of rank by its momentary sensation of envy; and who draw forth the intelligent curiosity, and produce the crowning delight and approbation of the prince and the sage.'

The reviewer says, "We had it in mind before closing our observations to suggest a project and plan for a school of Oratory in this country. But in truth all our colleges ought to be such schools." We regret that he has not presented us with his views on this subject. For after young men have left college and are pursuing their professional studies, whether for the pulpit, the bar, or the senate, improvement in eloquence ought to be a chief object of attention, and the greatest facilities for acquiring it, ought to be proffered to them. It is at this period of life, more perhaps than at any previous stage of education, that the art of delivery can be cultivated with success; for it is at this time more than at any other that the young man realizes the intimate connection between a good delivery and his success in life. It is a mortifying reflection that at this time the student finds so little assistance in his efforts to improve himself in oratory. All our large cities ought to have schools in which young men, previously to their entering on their professional labors, should be regularly and systematically instructed in this art. The establishment of the Professorship of Pulpit Eloquence at Cambridge, especially since it is to be filled by a gentleman who so well understands the importance of the object and is so well able to promote it, will undoubtedly exert a favorable influence on students in theology. But a provision for constant and thorough instruction in oratory is still needed in all our large cities for students at law, and for other young men of cultivated minds, who are desirous of becoming public speakers.

* The Rev. Henry Ware, jr., lately appointed Professor of Pulpit Eloquence and the Pastoral Care, in the Theological School, Cambridge.

E. D. CLARKE, THE TRAVELLER, AND BIBLE SOCIETIES.

Our readers may find on another page an extract from the life of this eminent scholar and traveller, containing a lively description of a scene, in which he was a prominent actor. The letter of Dr. Clarke shows the extent, though not the nature, of the opposition, which was for many years expressed by the more exclusive members of the Church of England to the British and Foreign Bible Society.

Had this opposition proceeded from any higher principles than mere sectarism, we might have understood and appreciated it. Had it resulted from a deliberate and enlightened conviction, that the version of King James, which it was intended to distribute, was less faithful than it should be, to the original text; that with the progress of biblical criticism and the discovery of valuable manuscripts, there were both opportunity and necessity for improvement; had there been any desire, that time should be allowed for a more faithful translation and an unwillingness to perpetuate the errors of the present—all this, we repeat, would have been worthy of conscientious and intelligent lovers of God's word; and from the highest and purest motives there would have been many learned and serious Christians of all denominations, who would gladly have cooperated with them. Unhappily, however, nothing so honorable as this entered into the controversy. The enmity to the cause of Bible societies, both in Great Britain and in this country, was of the very spirit of exclusiveness; because, forsooth, it was to be unaccompanied by the Book of Common-Prayer, as if it was not safe to trust the people with the bible without it; and because Christians of all names, within or without the pale of Episcopacy, were to take part in the work.

We rejoice in the belief, that this narrow, wretched spirit of intolerance has been in a good measure over-ruled; that it has been frowned upon, as it richly merits, by the most enlightened and candid of the Episcopal communion, and that a purer charity prevails.

But we think it worthy of the solemn consideration of the lovers of truth, of every opinion and name, whether they will perpetuate the errors, which, beyond all controversy, exist in our common version. Here is not a question of words and party, but one, in which all who profess to take the bible for their guide, are deeply concerned. And notwithstanding what may be said truly of the general sufficiency of our common version for faith and salvation, no one, of the least competency to form a judgment, will deny, that it admits, and may receive, important corrections and improvement. We have read with much satisfaction an article in the last Christian Examiner, in which, with a just notice of "the New Testament in the Common Version, conformed to Griesbach's Standard Greek text," published in numbers by the Rev. Mr. Palfrey, this whole subject is exhibited with a distinctness and clearness, which renders it not only intelligible, but interesting to the plainest reader. We invite attention to this subject and to that article. Every sincere believer of God's word, whether he be Unitarian or Trinitarian, whether he call himself Calvinist or Arminian, Episcopalian or Methodist, is deeply and equally concerned. It is a *solemn duty yet to be performed*, and binding upon all Protestants, to circulate the scriptures in the best version possible.

We have foreborne, of late, to quote much from those periodicals and other publications, which we supposed to be familiar to any considerable portion of our readsrs. There are passages however, in some of these publications, so inviting and beautiful in themselves, and so practically useful, that no one can be unwilling to have their minds refreshed by a reperusal, especially when it is considered that they will be a source of gratification and improvement to many others, who have not access to the publications from which they are taken. Of this character are two extracts from the Christian Examiner, on the first page of this day's paper—one respecting the late Rev. John E. Abbot, of Salem, and the other on practical preaching.

CRITICAL NOTICES.

Christian Examiner and General Review, *for July*, 1829. The first article of this number is an uncommonly well written review of the "Eighteen Sermons and a Charge," by Dr. Freeman, and "Sermons by the late John Emery Abbot, of Salem." These volumes, we think, have received from the reviewer the commendation they deserve. Our readers will be pleased with the tribute he pays to the authors in the closing paragraph. "The one indeed is far removed above our praises; for he has gone to be glorified, and, we believe, has already entered upon his reward. The other, in a tranquil and yet useful old age, waits the salvation of God. We have united in this notice the labors of the young, which the respected survivor still loves to cherish, with the matured graces of age, which he lives to exemplify. And surely it is among the brightest anticipations of that world of light, which it is the glory of the gospel to reveal, that into its happy assembly shall be gathered both the aged and the young, who, either by private virtues or public services, in the freshness of their strength or in the venerableness of years, have advanced its blessed interests, and who, whether now with the living or the dead, shall be honored with the wise who have turned many to righteousness."

The second article is a short commendatory notice of "Examples of Questions, calculated to excite and exercise the Minds of the Young, by Mrs. Elizabeth Hamilton." We wish that parents and instructers might feel more deeply the importance of the truth contained in the following sentence. "The dominion of error depends mainly, as we conceive, on the dimness and vagueness with which first principles are apprehended even among the thinking and well educated classes; and this, again, is owing, for the most part, to the manner in which these principles were first taught; for if we begin by using language vaguely and mechanically, it is a habit which is seldom, if ever, wholly corrected, particularly in regard to common and familiar truths."

We then have a long article on "Australia, or New Holland," as a review of two valuable works by Phillip T. King, and T. Cunningham, published in London, the one in 1827, the other in 1828. For ourselves, we have read this article with great interest, and derived from it the knowledge of many important facts, of which we were before entirely ignorant. There is much to encourage the philanthropist in the remark of the reviewer which follows. "So far as can be judged from the work before us, there is a reasonable prospect that the state of morals and intelligence in the people of New South Wales, will gradually improve; and we believe, that, with the exception of the colonies from which our own country has taken its origin, few have ever commenced their existence under happier auspices."

A few of the succeeding pages of this number are occupied with observations on the language and literature of Modern Greece, subjoined to the title of Negris' Grammar of the Modern Greek Language. The character of the Grammar is thus given:—"The language in which the grammar of Mr. Negris is written, differs so little from the ancient Greek, that no man acquainted with the latter will find any difficulty in reading it. This grammar is very short and simple, and is interesting principally as showing how considerable is the resemblance between the ancient and modern dialects."

Then follows a continuation of the learned and able article respecting the authorship of the Epistle to the Hebrews. The writer proceeds to show that "it is improbable that St. Paul would have particularly addressed such a treatise or epistle to the Jewish Christians at Jerusalem, during any period of his ministry; and it is especially improbable that he would have done so at the time when the Epistle to the Hebrews must have been written." He then argues against the position that Paul was the author, from Heb. II. 3. which passage alone he thinks sufficient to decide the question. Who then was the author of the Epistle? The writer does not suppose the question can be settled with great confidence; but he offers some plausible grounds of conjecture that it was Apollos, first noticed in Acts. xviii. 24—28. This very valuable article concludes with remarks on the manner in which the Epistle to the Hebrews should be estimated, and with observations, of great importance, on the character of the sacred writings as to the question in what sense they are to be regarded as a revelation.

We have next a review of Winer's edition of Simon's Hebrew Lexicon, by a hand evidently competent to the work he undertakes. We give the result of his investigations. "On the whole we regard Winer's new edition of Simon's lexicon as of very little value to such as can procure that of Gesenius."

We think that the most generally useful article in the present number is the next in course, viz: "The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text." It is excellent in itself, and well suited to the times. We strongly recommend it to all who wish to know how desirable it is, that we might have a correct copy of the holy scriptures.

The eighth article, on "The Republic of Cicero, translated from the Latin, &c. by G. W. Featherstonhaugh," will be interesting to the lovers of classical learning. The writer remarks, that, "it is among the rare things, if not unexampled, to hear a scholar, a man of substantial acquirements, regret the time spent in studying the ancient classics."

The next article consists chiefly of extracts from "Essays on the Pursuit of Truth, on the Progress of Knowledge, and on the Fundamental Principles of all Evidence and Expectation," an English work, by one of whom the reviewer says:—"He is a keen observer of men and things, an original and close thinker, and in his style, clear, polished, and forcible. His faults are those of a mind inclining to skepticism and gloom, the natural consequences of speculating much on the absurdities and abuses which still prevail."

Then comes a brief notice of the new Boston edition of Paley's Natural Theology, which, after some just remarks on Dr. Paley's writings in general, and on this work in particular, the writer closes with strictures upon the author's "Moral Philosophy," that seem to us deserving of regard.

He says of it, "we should not be sorry to see it banished from the collegiate course of study." "If it is used at all, it should be with notes in which the unsafe foundation of his system is exposed, and the errors into which he has fallen are carefully corrected. We fear that the tendency of some of his speculations is to encourage a very dangerous casuistry, especially in immature minds."

The last article speaks well of "The Journal of a Naturalist," a late English publication, and contains many interesting extracts from the work. A useful hint to ministers in the country we suggest in the language of the reviewer. "The manner in which this book is made up shows how much may be collected and observed by a single individual, in the most secluded situations, merely during his intervals of leisure, if he be only a sincere lover of nature, and his heart be penetrated by a love of the divine wisdom and goodness. How delightful a recreation for a minister in the country, in the intervals of relaxation from severer duties, to be able to spend his time in the observation of the world of life, and motion, and activity which nature presents."

The doctrine of Religious Experience explained and enforced: By Samuel Barrett. *Printed for the American Unitarian Association.* Boston, Leonard C. Bowles, 1829, pp. 24.

This is an able and judicious tract upon a very important, but often mistaken topic. We are happy to find it presented with such fulness, distinctness and interest, as in this little work.—The writer proposes, and he well fulfils his intention, to consider the *importance*, the *misapprehensions*, *characteristics*, and *methods* of experimental religion. These separate heads are faithfully, and as far as the limits of a single discourse will permit, fully illustrated.

The views presented under the first head appear to us highly valuable. It is observed by the writer, that under every view of Christianity, *experimental religion*, that, which is the subject of individual, personal experience, cannot be regarded but as important; and that liberal Christianity, both in what it teaches, and in what it denies; in the doctrines it recognises, as of divine revelation; and in the views it exhibits of human nature and of God's providence, is especially suited to impress the necessity of vital personal religion. He shows however, with much fidelity, that this cannot consist in a mere profession of faith or observance of stated services; in religious conversation, however frequent, or in mere emotions or impulses, however strong;—that it cannot be the fruit of one set of religious opinions alone; nor are the evidences of it to be sought precisely in the same feelings or exercises, so that religious experiences, to be genuine, must be the same in all true Christians; but that true religion, in the soul, will appear in a faithful application of its principles to the *understanding*, to the *affections*, but, especially to the *life*; that liberal Christianity, and the personal religion it would promote, is eminently practical; that its solemn instruction is, "He that doeth righteousness and he alone is righteous;" that no emotions, no transports, no professions can avail without goodness; and that the "moral man is the only thoroughly experienced Christian."

As the obvious inference from these simple but momentous truths he thus observes. "There is a religion of places, which I call *local* religion; there is a religion of times, which I term *periodical* religion; there is a religion of passion, which I demoninate *feverish* religion; there is, too, a *verbal* religion, a *party* religion, a *controversial* religion, a *sensual* religion. But what is it all worth, if it be no more than this? What is it all worth, if it does not improve the life?"

We should be happy to follow the writer more fully in his remarks. The subject is highly important; and the serious and practical manner, in which the author has treated it will recommend itself, as we think, to all good minds. We do not remember to have met with a more satisfactory account of what is intended by religious experience and experimental religion. They are terms, which we often hear *used;* this little tract, one of the best, which have been published by the Unitarian Association, will do much to make them *understood.*

The Unitarian Advocate for July contains three articles of considerable length, two original, and one taken from the Monthly Repository, "Reasons for Mutual Encouragement and Co-operation" among Unitarians, being the same from which we made one or two extracts last week,—written by Dr. Carpenter. The original essays are on "Love to Christ," and on "Faith." The latter is an excellent practical discussion of the topic. The remarks on "A danger incident to Sunday Schools"—that of interfering with parential instruction, are brief but useful. Two poetical contributions add to the variety of the number, which, on the whole, we think, exhibits less talent and spirit than usual.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

INFLUENCE OF TERROR AND LOVE.

Mr. Editor,—

It is not perhaps a new proposition, but is worthy of more consideration than has hitherto been given to it, that there is less importance in the religious doctrines themselves which have divided the Christian world, than in the *manner* in which these doctrines have been impressed upon the attention of men. Whatever interest a particular tenet may command as a speculative truth, its chief practical value depends on the scope it affords for impressions on the feelings and passions of the human mind. So true is this, that it is common to judge of the truth or falsehood of a religious opinion, by the power it may possess to awaken a strong and sustained emotion in those on whom it is urged.

There is no passion of the mind, (with perhaps the exception of anger,) that produces a more convulsive mental revolution, and is more conspicuous in its external aspect, than fear; and, as this is at the same time, one of the most easy to be wrought upon, intimidation has accordingly been resorted to, constantly, and in every age, not only for oppression, but for every kind of direction and influence. This instrument has been always too much employed in juvenile government and education; and it has been carried from the nursery and the school room into the pulpit; and made the chief weapon which was depended on, in conducting the warfare of the gospel.

It could scarcely be otherwise, than that those who had experienced the power of this instrument upon themselves, and who were most desirous to exert it upon others, should have become strongly attached to those interpretations of religion, which represent the Deity in the most awful and terrific colors; which ascribe to him the most arbitrary sovereignty, the most unrelenting vengeance, and unmitigated wrath; which portray the present character of man as the most helpless and guilty, and his future doom as a sensitive endurance of intense and interminable suffering;—for these views obviously present a field, on which the imagery of terror and gloom can most successfully be arrayed. And conversely, it is as natural and unavoidable, that those who have been brought up under these sentiments, and taught to revere them as solemn truths, although of more benign disposition, should yet learn to employ the language of menace and foreboding, as that which most directly springs from the system, and is most adapted to promulgate and render it effectual.

Accordingly, we find that doctrines of this cast have usually been set forth in the most terrific manner, and with the most powerful appeals to the inferior passion of fear; and it is not to be wondered at, that multitudes have thus been awakened into strong emotion and alarmed into change of habits; and where the docrines themselves and this method of treating them, are in any degree new, it is not surprising that those extensive revolutions of feeling, and conduct should result, to which the term "revivals" has been usually applied. But on the other hand, it is often the case, where people are regularly taught these doctrines from their youth, and particularly where the representation of them is carried into great extravagance, that their minds have become quite callous to any impressions from them, and strangers have been astonished to witness the most powerful and terrible exhibitions of divine indignation, and future retribution, received by a congregation with as great an insensibility, as if they had no lot or part in the matter.

It is manifest therefore that there is nothing in these doctrines themselves, which is capable of compelling the regeneration so triumphantly ascribed to them; and that the vivid emotions sometimes produced, whether genuine religion or not, are rather to be imputed to the imposing manner in which they are displayed, or the circumstances under which they are received; and as the mere animal passion of fear is chiefly addressed, and made predominant by excessive excitement, it is not surprizing that the gloomy and rigid cast of mind derived from such an influence, should be widely different from the gentle and cheerful benevolence of the true christian character.

But, on the other hand, the exhibition of the paternal, forgiving character of God, as derived from those tenets which comprise a rational and amiable scheme of divine government, made in the affectionate appeals to the best and noblest passions of the heart which they are calculated to develope;—will produce an impression, we trust as effectual, and are confident, far more happy and genuine. It may not indeed be so sudden, so violent, or so conspicuous; but being more congenial to human nature, and enlightened reason, will be deeper rooted, and more permanent; and instead of an overcharged enthusiasm, sinking by exhaustion into apathy or despair; the habits of feeling produced, will grow stronger and more efficient, because more pleasurable, the longer they are indulged.

RELIGIOUS INTELLIGENCE.

Cambridge Divinity School. The annual Visitation, of the Divinity School at Cambridge, will take place on Wednesday next in the University Chapel. The exercises will be public, and commence at 9 o'clock A. M.

The important influence which this School is evidently destined to exert on the religion and morals of the community, must render it an object of great and increasing interest, not merely to religious men, but to all the reflecting and patriotic. As the exercises are to be public, it is presumed they will attract a respectable audience.

Dedications. The recent dedication of a church in the town of Manlius, N. Y. is announced thus;—"dedicated to the worship of the triune Jehovah, Father, Son, and Holy Ghost."

A similar service was performed on the 17th ult. in the town of Westbrook, Conn. Is it because the latter people are less orthodox, or is it only that they are less tenacious of the forms and words 'which man's wisdom teacheth,' that they announce their service in the simple and appropriate words,—"consecrated to the service of God?"

Maryland Convention. The Maryland Convention of the Protestant Episcopal Church has recently closed its annual session. On this occasion, as was the case also at a previous session, a fruitless attempt was made to elect a bishop. It appears that two thirds of the votes of the clergy are required.

Sunday Schools in Ireland. Among the periodicals and other publications brought by the late packets from England, we have received the nineteenth Report of the Sunday School Society for Ireland. We have gathered from it the following facts.

The anniversary of the society was held in Dublin, on the 8th of April. The total receipts of the society during the year preceding, were upwards of £4100, which was derived principally from subscriptions and donations.

During the year gratuitous aid has been afforded to 773 schools. This assistance consisted principally in the gift, or the sale at reduced prices of Bibles, Testaments and school books. The number of Bibles and Testaments thus disposed of was 36,055.

The total number of schools connected with the society, on the 1st of January 1829, was 2283. By the latest returns it is reported that these schools are attended by 16,837 gratuitous teachers, and 185,490 scholars.

LITERARY INTELLIGENCE.

The London University.—The condition and prospects of this new and important institution, are spoken of in flattering terms, by some of the English Magazines. The finances are in an excellent condition, and have been managed with such prudence, that the expenditures have been kept considerably within the estimates. The capital is now 160,000*l.* of which only 119,000*l.* has been called for. The main body of the building was completed at an expense of 86,000*l.* The annual current expenses of the institution are estimated at 5,500*l.* to cover which the amount derived from eleven hundred students would be sufficient. Nearly six hundred students have already been entered on the books, although they were opened so lately as on the first of October last. As occasion requires, wings are to be added to the building. There has been already collected a library of 6,000 volumes, partly from donations and partly by purchase. An anatomical museum is opened, and promises to be of the most valuable kind; a museum of natural history has been begun. Collections of apparatus for chemical experiments and natural philosophy have been made. Prizes are offered for competition to the students. A hospital and dispensary are attached to the university, that nothing may be wanting, and the students of medicine have the privilege of witnessing the practice of the Middlesex Hospital. A plan of law study, is in preparation, which will be of singular service to those designed for the profession. The London University opens its academical session on the first of November, and closes it in the middle of July. The Medical session however terminates sooner: on the first of May. At Christmas and Easter are two vacations, both of which are short. The institution is provided with professors in numerous departments. To students of medicine attendance on the great London hospitals is also afforded, which with the advantage of the Dispensary, it is said, will render the medical education equal to any in the kingdom.

We learn that a second college is to be established in connexion with the University, where the religious education is to be conducted on the principles of discipline practised in Oxford and Cambridge. A chapel of the Church of England is to be included in the college. This plan was made known recently, by Dr. Lardner; and appears intended to counteract the exertions of those who wish to establish a university on the principles of the established church.—*D. Adv.*

Morrison's Chinese Dictionary.—It is a curious fact, stated in a journal published at Canton, that Japanese translators are rendering Dr. Morrison's Chinese Dictionary into the Japanese vernacular dialect. The arrangement of the alphabetical part of the Dictionary pleases the natives so much, that it has become fashionable at Nangasaki to write a column of characters, with their definitions, on fans, and present them to friends.

SUMMARY.

Athenaeum Exhibition. We understand that after the present exhibition, which closes this week, a rare collection of pictures by the old masters will be exhibited at the same place, under the direction of Mr. Jones.—The principal artists whose works will be exhibited, are, Nicola, Gaspar, Poussin, Salvator Rosa, Carlo Dolce, Del Sarto Guercino, Raphael, Corregio, Vandyck and Terbourg. It is said the exhibition will exceed anything which has yet been seen in this city.

Law School at Cambridge.—The late appointment of a Law Professor, at Cambridge, can hardly fail to make that school the resort of most young men, in this state at least, who are preparing themselves for the profession, and to give them advantages which they could not enjoy in any other part of the country. The appointment of Mr. Ashman, who succeeded the lamented Judge Howe as the colleague of the late Mr. Mills in the law school at Northampton, as a professor to be regularly devoted to the duties of instruction, in the school at Cambridge, is regarded by those who know him as an extremely judicious one. We are told that his present pupils, eight we believe in number, will probably follow him to the University.
Boston D. Adv.

The West and the East. We deem it not improper to allude again to the attentions, which Mr. Everett, Representative in Congress from this state, is receiving from the hospitable inhabitants of the west. A public dinner was given him on the 17th ult. by the citizens of Lexington, Kentucky. Mr. Everett addressed the citzens assembled on the occasion, in an appropriate speech of considerable length, which was preceded by the following complimentary sentiment.

"*Our distinguished guest.*---the Hon. Edward Everett,---the enlightened scholar and the accomplished gentleman. His rank in the republic of letters entitles him to the admiration of his countrymen."

At the close of his speech Mr. Everett proposed the following:—

"*The Eastern and Western States.*—One in origin, one in interest;—united in government, may they be still more strongly united by mutual good will."

We value such meetings, as we remarked before, from their tendency to nourish friendly sentiments and feelings between inhabitants of remote sections of the country, and thus to cement the bonds of our union.

We quote from Mr. Everett's speech a short paragraph, with which we were particularly pleased. It commends itself by its pertinency and truth, and gives rise to pleasant anticipations.

"Among the numerous instructive aspects, in which our political system presents itself to the contemplation of the friends of liberty, none is more important than that in which it teaches the most auspicious mode of extending a popular government, over a vast region of country, filled by a rapidly increasing population, by means of a confederation of states. The superficial observer, not merely abroad but at home, may regard the multiplication of states, with their different local interests, as an alarming source of dissension, threatening destruction to the republic. But had the sagacity of the most profound politician been exercised to contrive a mode, in which the continent of North America should become one broad theatre, for the exercise of the rights and the enjoyment and perpetuation of the privileges of republican government and rational liberty, it may be well doubted whether any other so effectual, so prompt, and at the same time so simple, could have been devised by him, as the creation of a number of separate states, successively formed. as a population, becoming dense in the older settlements, had poured itself out into the newer fields of adventure and promise; united by a confederacy in the pursuit of all objects of common and general interest; and separate, independent, and sovereign as to all individual concern. It is thus, that our Union is extending itself not as a mere matter of political arrangement, still less by compulsion and power, but by the choice and act of the individual citizens.

Presidential Nomnations. In Alabama, Mr. Van Buren has been nominated for the office of President, to succeed Gen. Jackson.

Mr Calhoun has also been nominated for the same office in another part of the country; and a correspondent of the New York Commercial Advertiser has nominated Mr. Clay, of Kentucky, for president, and Judge Story, of Salem, for vice president.

In regard to the nomination of Judge Story, the editor of the Boston Daily Advertiser expresses regret, and says that he is authorised to state that Judge Story still adheres to a resolution formed at the time of accepting the office of judge, not to stand again as a candidate for any public office.

On the general subject of entering so early on another electioneering campaign, the Worcester Yeoman thus expostulates:

"Now good brother editors, do spare us a moment to breathe, before you start on a new course.—The combatants ought not to be hurried into the field. Their old stock of Billingsgate is exhausted, and the venom of their stings has become harmless. They must have time to recruit these, to get new gall for their pens, and new poison for their arrows, or all their fighting will be *sham* and insipid."

Emigrant Society. The number of emigrants arriving in New-York annually from foreign ports is estimated at upwards of 20,000. As distress is often experienced by the emigrants, from not knowing whither to direct their steps to obtain employment or the means of livelihood—to relieve this distress a society has been recently formed, under the denomination of the Union Emigrant Society. The purposes of the society will be more fully explained by the following preamble to the Constitution of the Society.

"In order the more effectually to make the constant influx of strangers from Europe into the United States, and more particularly into this city, advantageous to the emigrants themselves, by affording them useful information, whereby they may be speedily directed to those situations where they can find permanent employment for themselves and families, and at the same time relieve the city from the burden of their maintenance, we the subscribers," &c.

The late Governor Jay.—"It was observed," says the West-Chester Herald of June 30th. "that no scarfs were given at the funeral of the late Gov. Jay. We have since understood, that Mr. Jay in his will expressly desired, that no scarfs or rings might be given on the occasion, but in lieu thereof bequeathed two hundred dollars to such poor widows and orphans in the town of Bedford, as his children might select."

John Boies, was executed at Dedham, on the 7th inst. for the murder of his wife.

From Europe.—English papers to June 1st. have been received. In England there had been a considerable falling off of the revenue.

It was expected that Parliament would be prorogued on the 16th. of June.

The Duke of Wellington, it was said, would go to Venice, as soon as the Parliament is prorogued.

The New Pope. By the latest accounts from Rome, it appears that the new Pope exercises his power on liberal and tolerant principles. The Hebrews, as well as Christians of every denomination, are said to have been restored to all their former privileges.

If reports are true, a great revolution is about to take place in the whole domestic circumstances of the catholic clergy. It is stated that the Pope has decided on granting them permission to marry.

Seat of War.—The latest intelligence from Constantinople is May 3rd, and from Jassy and Rome, May 9th.

It appears that severe conflicts have taken place on the banks of the Danube, in which the Turks are said to have fought with great bravery and obstinacy. The results are not specified. The Russians are said to have failed in strictly enforcing the blockade of the Dardanelles. It is reported also, and believed at Constantinople, that the Russians have been repeatedly defeated by tue Turks in Asia.

Papers of May 9th from Rome, state the report that the Russian squadron would attempt the passage of the Dardanelles at a fixed time, and that there would be a simultaneous movement of the fleet in the Black Sea, to attack Constantinople with considerable maritime force.

The Greeks have recovered the greater part of the new territory intended for them. The towns of Salona, Vonitza, Livadia, the passage of Thermopylæ, and the castle of Lepanto, are in their possession, and almost the whole country between Arta and Vola, is occupied by them. The troops have conducted themselves with order and discipline, and no act of cruelty has been committed on the Turkish prisoners. The capitulations have been faithfully kept, and the wounded Turks have been attended by Greek surgeons.

Chinese Pirates. A Canton paper of Jan. 17, received at the office of the Providence Patriot contains an account of the apprehending of some of the crew of a Chinese Junk, who had murdered twelve Frenchmen and drove two overboard, near the Ladrone Islands. The Frenchmen, it appears, took passage on board the Junk at Cochinchina for Macao, with a quantity of merchandise and money, which was shared among the Chinese after the murder. One of the Frenchmen was, as is stated, preserved, and gave information by which 17 of the culprits were discovered and suffered the punishment their crimes merited.

A letter from a gentleman in Canton to his brother in Providence, states that the residents were allowed to witness the trial. The culprits were brought up in small wooden cages. "The presiding Mandarin was a noble looking man, and the manner in which he discharged the important trust committed to his hands would have done credit to any judge in our own or any other country. He was, as all judges should be, rather inclined to mercy. His presence and noble carriage added much to the solemnity of the scene. Seventeen of the culprits were beheaded on the 29th. They did not exhibit any uneasiness at the execution, but appeared as composed as any of the spectators. It was their belief that they would be back to this country again in fourteen or fifteen years."

Received for the *American Colonization Society.*

Of the Executors of the late Aaron Woodman,	$250 00
Of Rev. Joseph Goffe, from the Religious Charitable Society in the county of Worcester,	2 00
Of William Lord, Kennebunk, for Repository,	7 00
Of Joseph Chickering, Phillipston,	5 00
Of Miss C. Briggs, Cummington,	1 00
Contributed at North Yarmouth, Maine, 4th July,	8 83
From the North Society in New-Marlborough,	10 57
From Rev. Mr. Bates' Society in Whately,	7 00
Of the Ladies Social Circle, in Shrewsbury.	4 00
Of the Female Reading Charitable Society,	5 00
Contributed in the Societies of Dr. Ripley and Rev. Mr. Southmayd, Concord,	30 00
	$330 40

Charles Tappan, *Treas.*
76 State St. Boston.

The Treasurer of *the Boston Sunday School Society*, takes pleasure in acknowledging the receipt of five dollars, from the Ladies of the Cambridge Port Sunday School, to constitute their superintendent a member of the B. S. S. S. for five years from Nov. 1828.
July 11.

MARRIAGES.

In this city, Mr. Benjamin Adams, of Boston, to Miss Ann B. Leonard, formerly of Milton. Mr. Francis W. R. Emory of Roxbury, to Miss Sophronia Faulkner, of Boston.

In Lynn, Mr. Samuel Allen to Miss Eunice Rhodes. Mr. Jno. Brimblecom to Miss Elizabeth Chapman.

In Salem, Mr. Jewett Maxfield, to Miss Electa Smith.

In Marblehead, on Tuesday evening, Robert C. Hooper, Esq. to Miss Ann Maria, daughter of John Hooper, Esq.

In Plymouth, by Rev. Dr. Kendall, Mr. George Raymond, of Charlestown, formerly of Plymouth, to Miss Lydia A. only daughter of the late Capt. John Atwood.

In Bath, Mr. John Webb, to Miss Eliza Ann Kimball.

In Littleton, on Thursday, June 27th, by the Rev. Mr. White, Dr. Edward Frost, of East Sudbury, to Miss Sarah Dix, only daughter of Benj. Dix, Esq.

In Waltham, on Tuesday afternoon, by the Rev Mr. Whitman, Mr. Francis Curtis, Boston, to Miss Martha Morrill, of Concord, N. H.

DEATHS.

In this city, Mr. John McClure, aged 42. Miss Elizabeth Roby, aged 67. Mr. Ebenezer Eaton, aged 62. Mr. James Freeman, aged 61. Mrs. Sophia Fullum, wife of Mr. David F. aged 42 Mr. Ebenezer Eaton, aged 62.

In Charlestown, Mrs. Ann wife of Capt. Richard Davis, aged 48. Mr. John Jones, 31.

In Taunton, Nathaniel Williams, Esq. aged 72.

In Newburyport, Mr. Samuel Merrill, aged 25, late a member of the Junior Class of Yale College.

In Salem, Mrs. Hepsibah Lovejoy, aged 47.

NOTICE.

THE publishers of the *Liberal Preacher* would give notice, that in consequence of a new arrangement having been made respecting the printing of the work, the Number for July (which commences a new volume) will be delayed a few days. The work will in future be *printed* in Boston; and published as usual by L. C. Bowles and J. and J. W. Prentiss. Edited by Rev. T. R. Sullivan, and issued punctually on the first day of every month.

Subscription $1 per annum received by either of the publishers or their agents.

FOURTH ANNUAL REPORT.

OF THE
AMER. UNIT. ASSOC.

JUST published and for sale at the Depository, 50 Washington street. With the Addresses at the Annual Meeting, May 26, 1829, pp. 52. 12mo. Also the Title-page and Index for the 2d volume of the Tracts of the First Series. L. C. BOWLES.
July 10.

THE
CHRISTIAN EXAMINER.
AND
GENERAL REVIEW.

New Series—No. III. For July, 1829.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—1. Eighteen Sermons and a Charge. 2. Sermons by the late Rev. John Emery Abbot, of Salem, Mass. With a Memoir of his Life, by Henry Ware, Jr.

Art. II.—Examples of Questions, calculated to excite and exercise the Minds of the Young.—By Mrs. Elizabeth Hamilton.

Art. III.—1. Narrative of the Survey of the Intertropical and Western Coasts of Australia.—By Capt. Philip T. King, R. N. F. R. S. &c. &c. 2. Two years in New South Wales; comprising Sketches of the Actual State of Society in that Colony; of its peculiar Advantages to Emigrants; of its Topography, Natural History, &c. &c.—By T. Cunningham, R. N.

Art. IV.—1. A Grammar of the Moderen Greek Language; with an Appendix, containing Original Specimens of Prose and Verse.—By Alexander Negris. 2. Article 'Greece' in the London Encyclopedia, and 'Neugriechische Sprache' in the German Conversations-Lexicon.

Art. V.—1. A Commentary on the Epistle to the Hebrews.—By Moses Stuart.

Art. VI.—Winner's Hebrew Lexicon.

Art. VII.—The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text.

Art. VIII.—The Republic of Cicero, translated from the Latin, and accompanied with a Critical and Historical Introduction.—By G. W. Featherstonhaugh, Esq.

Art. IX.—Essays on the Pursuit of Truth, on the Progress of Knowledge, and on the Fundamental Principles of all Evidence and Epectation.

Art. X.—Natural Theology: or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature.—By William Paley, D. D. Arch Deacon of Carlisle; with Paxton's Illustrations, Additional Notes, &c. &c.

Art. XI.—The Journal of a Naturalist. July 4.

A. U. A. TRACT No. 28.

OF the First Series, entitled "The Doctrine of Religious Experience explained and enforced,—By Samuel Barrett," pp. 24. Just published at the Depository, 50 Washington-street. L. C. Bowles.
July 4.

WANTED.

NO. 16 of the present volume of the Christian Register is wanted at this office. Those who have this number and who do not keep a file of the Paper, will oblige the Editor by fowarding it by mail. July 4.

LITTLE GRAMMARIAN.

MUNROE & FRANCIS have just published, *The Little Grammarian*, or an Easy Guide to the Parts of Speech; designed for young persons in general; but more particularly adapted to facilitate instruction in preparatory schools. By a Teacher. Illustrated with cuts. An excellent work for Infant School Teachers.

—ALSO—

The Life of Columbus, on the Discovery of America, a very interesting little book for youth; translated from the work of Rev. J. Campe, author of New Crusoe, &c. by Mrs. Elizabeth Helme.

The Life of Cortez, on the Conquest of Mexico; by the same author and translator.

The Life of Pizarro, or the Conquest of Peru; by the same author and translator.

The History of Sandford and Merton; a new edition in 2 volumes, embellished with frontispieces.

☞ All the above Books are well printed and buond in strong cloth binding—and are offered cheap to Juvenile Libraries; for which there are no better works extant. June 20,

HEBER'S SERMONS.

MUNROE & FRANCIS, have just received, *Sermons* preached in England by the late Bishop Heber. "This volume has been executed with great care, page for page with the London edition, and it is believed that it will be found little inferior to that, as respects the quality of paper and style of printing. The object of the publishers was not so much pecuniary profit, as to evince the respect with which the character of the late Bishop is viewed in this county."
June 20.

SELECTED POETRY.

WHO LOVES ME BEST?

Who loves me best?—My mother sweet,
Whose every look with love is replete:
Who held me, an infant, on her knee,—
Who hath ever watched me tenderly;
And yet I have heard my mother say,
That she some time must pass away;
Who then shall shield me from earthly ill?
Some one must love me better still!

Who loves me best?—my father dear,
Who loveth to have me always near!
He whom I fly each eve to meet,
When past away is the noontide heat;
Who from the bank where the sunbeam lies
Brings me the wild-wood strawberries,
Oh! he is dear as my mother to me,—
But he will perish, even as she.

Who loves me best?—the gentle dove,
That I have tamed with my childish love,
That every one save myself doth fear,
Whose soft coo soundeth when I come near;
Yet perhaps it but loves me because I bring
To its cage the drops from the clearest spring,
And hang green branches around the door:—
Something, surely, must love me more.

Who loves me best?—my sister fair,
With her laughing eyes and clustering hair;
Who flowers around my head doth twine,
Who presseth her rosy lips to mine,
Who singeth me songs in her artless glee,—
Can any love me better than she?
Yet when I asked, that sister confest,
Of all she did not love me the best!

Who loves me best?—my brother young,
With his healthy cheek and his lisping tongue;
Who delighteth to lead me in merry play
Far down the green-wood's busy way;
Who showeth me where the hazel nuts grow,
And where the fairest field-flowers blow;
Yet perhaps he loves me more than the rest—
How shall I find who loves me best?

My mother loves me,— but she may die,
My white dove loves me,—but he may fly;
My father loves me,—he may be changed;
I have heard of brothers and sisters estranged;
If they should forsake me what should I do?
Where should I bear my sad heart to?
Some one surely would be my stay—
Some one must love me better than they.

Yes, fair child! there is ONE above,
Who loves thee with an unchangeable love;
HE who formed those frail, dear things,
To which thy young heart fondly clings.—
Even though all should forsake thee, still
HE would protect thee through every ill,
Oh, is not such love worth all the rest?—
Child! it is GOD who loves thee best!

'THE SHAME OF THE CROSS.

'Lord of my soul! I take thy name,
And bind the glory to my brow;
Exulting in my Master's shame,
And proud his scandal to avow.

'True, neither flames nor racks appear,
Chains bind the dragon to his den;
Yet is there venom in a sneer,
And bitterness in scorn of men.

'The cross I wear not,—as 'tis worn,
Gem-wrought, at feast and masquerade;
Nor on chivalric banners borne,
That flame along the fierce crusade.

These, bear no shame in human eyes,—
Pride claims such trophies for her own;
And 'tis the cross which men despise
That is esteemed by God alone.

'A pure, meek spirit, humble heart,
A soul of faith, and praise, and prayer;
At these the world will aim its dart,—
And this the cross I fain would bear!'

MISCELLANEOUS SELECTIONS.

DR. E. D. CLARKE.

and the British Bible Society.

We extract the following graphic description of a scene, in which this distinguished traveller and scholar took part, at the formation of an auxiliary to the British and Foreign Bible Society in the city and University of Cambridge.

There was one object, says his biographer, which absorbed for a while every feeling and faculty of his soul. This was the controversy of the Bible Society; an institution, which had carried on its operations for some time without exciting a great degree of attention in the University till the close of this year 1811, when, in consequence of the decided manner in which two of its most distinguished members, Mr. Vansittart and Dr. Marsh, had entered into the controversy, and the strong but opposite views they had taken of it, it became at once a matter of general and animated discussion.

In such a ferment it will readily be believed, Dr. Clarke was not likely to remain quiet, and without entering into the merits of a question which has so long been before the public, it may be affirmed, that it was impossible for any one who was acquainted with his character, to doubt for a moment which party he would espouse. He was not wont to be appalled by remote or obscure dangers in any course which he was tempted to pursue, but in the present case, when the means were so simple and benevolent, and the object connected with it so extensive and important, he held it almost criminal to hesitate; and while some with cautious prudence stood aloof awaiting the result, and others more decided, were yet averse from appearing prominent in the contest, Dr. Clarke announced himself openly an advocate for the Institution, and was prepared with his natural openness and ardour, to rush forwards on the first occasion into the very hottest of the battle. Nor was an opportunity long wanting. A meeting was called at Cambridge in December, 1811, for the establishment of a Branch Bible Society, which was very numerously and respecably attended, and amongst others by Dr. Clarke. It appears from his letters that he came to this meeting, under a great degree of excitement, the result of long and powerful workings of his mind, by night as well as by day, which having been raised to a high degree of enthusiasm by the sympathies of a crowded assembly, burst out at last in a flood of eloquence which was declared by the friends of the Society, to have been the finest to which the subject had given birth, and allowed by the most indifferent, to have been wonderfully animated and energetic; and remarkable for many passages of great power and pathos, both well conceived, and well expressed.

Whatever difference of opinion has existed, or may still exist, amongst good men, respecting the Bible Society, there are few, we think, who would refuse their approbation to the motives and feelings expressed by Dr. Clarke in this letter:—

"*Trumpington, Dec.* 17, 1811.

"You can have no idea of what has been passing here. I trust I have seen the greatest and brightest day of all my life. The opposition to the Bible Society was so great, that they not only could not get a single Clergyman of known adherence to the Church of England, to support them; but even such men as ——— and ——— took the general panic. That great cry, '*the Church is in danger,*' pervaded every heart. At half-past eight o'clock, the night before the meeting, it was asked me if I had courage to second the resolution. My answer was—'*try me!*' But I assure you this was no common trial. I had not a friend in the world to guide me. Even M———, the only one I saw, warmly opposed my doing it; —— thundered; —— threatened. An immense fermentation was every where visible. Add to this, I had never read a syllable of the controversy, and in this state of mind, I walked home through darkness and pelting rain, to consider what I should say the next morning to justify the prominent situation in which I was to be placed. One thing aided me, that *my heart* was in the cause, and that the cause was a good one.

"This memorable morning came—never shall I forget it—nor, I trust, will our adversaries. I called upon M——— in my way. 'Latimer, and Ridley, and Chillingworth,' said I to him, as I opened the door, 'have been with me in my sleep, and I fear none of you.' He still persuaded me against the measure. All I asked was, that as I had in vain urged his attendance in the Town Hall, when I was not to appear there in any active manner, that now, as I intended to come forward publicly, he would absent himself. However, he then for the first time determined to be present. All the avenues to the Town Hall were then crowded—no sooner did the doors open, than it was quite full. A deputation of four of us went to the Rose, for Lord Hardwicke, and we regained our seats with him, upon the rostrum, about 12 o'clock.

"Could I now but describe the grandeur and solemnity of this meeting. The most surprising and overwhelming sight to me was that the faces of all that vast assembly, even of the young gownsmen, were seen streaming with tears of rapture. Of course, this was not neglected by one of our speakers, whom you may guess, and who with almost inspired energy called it, '*a contribution, every drop whereof was treasured in the phials of Heaven!*'

"Well! Lord Francis Osborne moved the resolutions, and I rose to second them. It is impossible to describe the animating shouts with which I was encouraged—every sentence was cheered. M—— said the effect was such, he expected they should have all their windows broken. Letters with gratulations have poured in upon me from every quarter."

[From Dwight's Travels in the North of Germany.]

GOTTINGEN STUDENTS.

This city presents a singular appearance to the eyes of a stranger. Its streets are teeming with young men, who exhibit a striking contrast to those of the towns of France and Italy. The students of the university of Paris are the most negligent in their costume of any Frenchmen in the kingdom; and it is not only apparently, but literally true, that they avail themselves of their residence in the *pays latin*,* to wear out their old clothes; dressing in a manner so different from their neighbors on the other side of the Seine, that nothing but their language would lead you to believe that they belonged to a country where personal appearance was esteemed almost a virtue. Those of the Italian universities which I have visited, particularly Pisa and Bologna, exhibit the same negligence in their dress, when contrasted with the citizens. In other respects the students partake of the same feelings as their parents, and are in the fullest sense of the word Frenchmen and Italians. The German students, however, are not Germans. They feel, as soon as they have entered on their career, as if all those restraints were removed by which they were curbed while in the gymnasia; and they enter on their wild stormy course of life, resolving to submit to no law except such as the *Landsmannschaften*, or clans of the university impose upon them, and those which are enforced by the strong arm of power.

The students show, very extensively, a disregard to all fashion, dressing in any manner that pleases their taste, but usually selecting one which is far removed from the beau ideal as possible. Some assume the character of university dandies, wearing coats with very long skirts, and pantaloons which remind you of two meal bags, or a Turk's trowsers lengthened. All who can raise a pair of mustachios cover their upper lip with this ornament, endeavoring to appear as fierce as possible, that they may in this manner look down all opposition.—To their boots they attach spurs of enormous dimensions, which they wear on all occasions, unless when dancing; and with their iron heels and jarring spurs, they clatter along the pavement like so many horses. A dandy student thus accoutred is not fully equipped, until one or more rings as large as watch seals adorn his fingers. The ruffle of his dickey (for many of them have no shirts) extends to a most unreasonable length, and this filling with the wind, and with a pipe four or five feet in length, he struts through the streets with the air of a Turk.

A few years since, soon after the war of Freedom, as they call that of 1813 and 1814, they adopted very generally the old German costume, such as they supposed it to have been when their ancestors, under Hermann, drove the Romans back to the Alps. This continued in vogue for many years, but is gradually growing into desuetude. It still exists, however, a few of the students adhering to the old national fashion, as if it were the strongest proof they could give of their patriotism. The prominent features of this costume are hair as long as nature will permit it to grow, until it hangs over their ears and shoulders like a mop, which they never allow the shears to approach; as if, like the son of Manoah, their strength lay in their locks; a coat, which neither Stutz nor Watson could describe; a bare neck, which has been exposed so long to the winter's wind and the summer's sun, as to present the most striking exhibition of tough rigidity; a shirt or chemisette collar, turned back over the almost collarless coat; and mustachios of several inches in length, which point at you with a most formidable curl, as if setting you at defiance. Thus equipped, a patriotic German student looks down with supreme contempt on all he meets, not even excepting his less patriotic brethren; and though not very fond of a row, he is willing to fight any one who does not give him his side of the pavement, or who looks at him with any expression but that of respect.

Until my arrival here, I had always supposed that smoking was peculiarly the element of a Dutchman. This, however, the German student would be very unwilling to admit. If the length and number of the pipes in their possession, if a continued puffing from morn till eve, from eve till midnight, can entitle them to preeminence, they certainly merit it. A Dutchman smokes when travelling, and when resting from his labor; a student of this country usually puffs not only at those times, but while studying, reading, or writing; in fact, most of the time, when he is not attending his lectures or at his meals. It becomes a part of his existence, and were tobacco denied him, life would lose many of its charms. As they are not allowed to smoke in the streets, you usually meet them with their pipes in their hands, that they may avail themselves of the first opportunity of lighting them, as soon as they have stepped outside of the walls. The moment they enter the room of a friend, the pipe enkindling apparatus, consisting of a large bag, holding from a fourth to half a pound of tobacco, with flint, steel, and tinder, is opened; and with a dexterity quite unaccountable to a foreigner, they not only kindle their tobacco, but send out volumes of smoke more like a steam-boat than an ordinary smoker. Their pipes are made of *meershaum*, of buckshorn, and of porcelain, and are often of enormous dimensions. The latter are beautifully ornamented with landscapes, with pictures of the ruins of Germany, with copies of celebrated paintings, or with miniatures of warriors, statesmen, poets, and professors. They are not unfrequently executed with great beauty, and the colors being burned in, remain indelible. Each pipe has a flexible tube attached to it, from one to six feet in length, which curves with almost as much grace as the smoke which it emits. They are ornamented with a gold or silver cord, and with two tassels of the same material beautifully braided; and thus adorned, cost from one to forty dollars. On entering one of their rooms, the first thing that is offered you is one of the half dozen or dozen pipes which are suspended from the wall, and the only way to avoid inhaling this cloud of smoke, is to breathe your own.

DUELLING.

Duelling is more prevalent in the universities of Germany than in any other place on the earth. To have passed two or three years at one of these institutions, and not to have fought as many duels, is a rare example of moderation; and so far from being regarded as an honor, is considered by the students as a proof of a want of spirit. They do not wait for a genuine provocation, one that would give velocity to their blood, but avail themselves of every opportunity to display their courage. Every university has its code of laws relating to the intercourse of the students with one another. Some of these have been passed in general council, while others by tacit consent, have acquired a similar authority. These are regarded by the *Burshen* as inviolable, and whenever they come in collision with the laws of the university, they become in their eyes null and void. From a violation of these laws, not a few of these duels proceed. There is a law here, established by custom, that two students, in passing each other, shall always turn to the left. As this city has side-walks, they place a double value on their right to the outside of the pavement. Inadvertence or design, almost every day, brings two or more of them opposite each other. When thus almost in contact, the idea of turning is rejected as cowardly, and they advance until they meet. As it is an invariable law in the material world, that when two bodies meet each other, the smaller must yield to the larger, the velocities being the same, the smaller student soon finds himself in the gutter. Full of ire at the dirty ideas his situation awakens, which is probably increased by the feelings all little fellows have, when compelled to contrast themselves with large bodies, he turns to his opponent and says, "*Sie sind ein dummer Junge*," in other words, "you are a stupid fellow," or a blockhead. His antagonist immediately inquires of him where he resides, and having ascertained, says to him, "you are challenged." Accordingly, having chosen his second, this friend calls upon the offending student, informing him that he is to officiate as second to his own friend; requesting him at the same time to choose one for himself. This he does, and the two seconds fix upon the time and place, and the duel takes place. But the *Bursch* is not merely alive to his own honor, he is still more so to that of his Landsmannchaft. If any individual speaks disrespectfully of one of these clans, he is immediately called a *dummer Junge* by the person belonging to it who hears him. To be called a blockhead, is an insult which nothing less than a duel can atone for. If thus insulted, it is indispensably necessary to challenge the offender immediately, who is equally under the necessity of accepting it. Should either of them fail of acting like a genuine *Bursch*, his character would be considered infamous by his brethren, and he would be treated accordingly. The promise which he made on entering the university is of no consequence; as all the laws to which he has subscribed, disappear before this all-powerful code of honor. These and many similar causes of offence, arising from accident or design, give rise to frequent duels, until the report of several in a day ceased in a few weeks after my arrival to excite surprise.

Whenever a student is challenged, he has not the privilege of choosing his own weapons. If he is a German, he must fight according to the established mode of the university; if not, he is allowed to claim the mode of fighting adopted in his native country. His opponent, however, may refuse to fight, unless he adopts the weapons of the university, and then the affair ends in words, without any effusion of blood. The English and Americans who have been here, have in a few instances been challenged, but claiming the right to use the pistol, they have almost always found their opponent retreat, as they are not very fond of the smell of powder. When one student offends another in a very insulting manner, the latter has the liberty of challenging him *auf Pistolen*, (on pistols,) as the Germans express it, and it is then thought cowardly not to accept it on these conditions.

When death ensues from these duels, the laws of Hanover condemn the principals and seconds to several years imprisonment. If they are natives, they are also prohibited holding offices under the government. When they fight in this manner, if they can afford the expense, they usually cross the Danish, Dutch, or French lines, and after the duel immediately retreat into Germany; if not, they cross into some other German state, and after fighting return to Hanover, where they conceal themselves for a long time, or make their escape through the assistance of their friends, as the police of the different German states act in concert in detecting the offenders. An exile of a few years is sufficient to let the affair blow over, when they return and live peaceably at home.

Their mode of fighting with pistols is peculiar I believe to Germany. A line is drawn, and the two combatants at the distance of ten rods from it, advance towards each other, with the privilege of firing just when they please. This they rarely do, until within a short distance of each other. If one has fired and missed, or slightly wounded his opponent, he is required to advance to the line, to which his antagonist approaches. When within a foot of him, it is considered perfectly honorable to shoot him through the heart, which he commonly does, unless his pistol merely flashes, or unless he possesses more than usual generosity. How such barbarism should have continued to the nineteenth century, in a Christian country, is to me inexplicable.

The genuine university duel differs from any other in Europe. In some slight degree the mode varies in the different universities, but the leading features are every where the same. The weapon used is a straight sword, about three feet in length. Near the point it has a double edge, so that it will cut equally well on either side. To protect the hand a circular piece of brass or iron of six or eight inches in diameter rises between the handle and the blade. These three parts are separated from each other, the cap receiving the circle of defence, the handle being placed in their pockets, and the blade concealed in a hollow cane, or carried under their coats. Thus prepared they promenade the streets, and go to the theatre of combat, without even exciting a suspicion in the minds of the *gendarmes* or constables, (for I know not what else to call them,) attached to the university. When assembled at the room which is to be the scene of their prowess, the parties consist of the following persons. The combatants,—the seconds,—the umpire who is chosen by the seconds, whose province it is to determine when they shall commence, and when they shall terminate their contest, the surgeon, and finally a few friends of the parties, who are usually invited as witnesses. The dress consists of very thick gloves, which come almost to the elbows; and of a leathern jacket corresponding with a breast plate, which is so stuffed and padded that a sword cannot penetrate it. This descends below the hips, and guards every vital part of the body. Nothing but the face is thus exposed; as if this were the only part of the person, worthy of being ornamented with scars. At this they aim all their blows, as it is considered unworthy of a *Bursch* to strike at the legs of his opponent. The seconds are arrayed in the same costume as the combatants. They place themselves on each side of their friends with drawn swords, and ward off those blows which defy the skill of the principals. Although not in the thickest of the affray, they not unfrequenlly receive wounds themselves.

A duelling code is established here, by which all the students are governed. I have not yet been able to procure it, but have been informed of some of the laws. From them as well as from descriptions of such scenes from eye witnesses, I shall be able to give you an idea of such a combat. If the offence is trifling, they strike a certain number of blows, I think it is twelve, and if no blood flows, they shake hands and separate. If the offence is of greater magnitude, they continue fighting until one of them is wounded, or until they have struck twelve times twelve. During a long contest, which results from an equality of skill on the part of the combatants, they occasionally stop to recover their breath, and after a few minutes respite, they commence again with new ardour, continuing the strife in some instances half an hour, before either of the parties is wounded. Whenever blood is visible, the umpire immediately orders a suspension of arms. The surgeon then examines the wound. If it is two inches in length, and opens of itself one-fourth of an inch, the duel ceases; as a wound of these dimensions is considered ample satisfaction for any offence,* which can be atoned for by the sword. The parties then become friends, the grasp of the hand being the sign of reconciliation; and leaving the wounded student with the surgeon, they repair to town, provided as is usually the case, the duel is fought at a little distance from it.

Many of the students here, are horribly hacked, and not a small number of them carry on their faces the scars of many a duel. It not unfrequently happens that these wounds transform a very fine face almost into deformity. Instances have occurred where both eyes have been put out by a too well directed blow; in others the nose* has been cut off, or the jaw has been so wounded as never to recover from it. Within a short time, one of the students has lost his nose; another an eye; while others have been so hacked as to be disfigured for life. They seem as proud of these scars as an old Roman warrior, apparently believing that their reputation for courage will be in proportion to their number and size.

---

* You have probably heard that artificial noses are made in Europe. One of the Heidelberg students who had lost this member in such a contest, procured one, which was in his opinion a very respectable nose. While fishing in the Rhine, as he looked over the side of the boat to watch his nibbles, this ornament unfortunately dropped into the stream, and was lost forever. I received this anecdote from one of the Leipzig students, who had no doubt of the truth of it.

---

* The French have given this name to that part of Paris which is near the royal university.

THIS Day published by FREDERICK T. GRAY, Boston, and G. & C. Carvill, New-York, the

NORTH AMERICAN REVIEW.

No. LXIV.

CONTENTS.

Art. I. Memoirs of a Financier.
Memoires de G. I. Ouvrard sur sa Vie, et ses diverses Operations Financieres.

Art. II. Principles of Elocution.
1. Philosophy of the Human Voice, embracing its Physiological History. By James Rush.
2. Analysis of the Principles of Rhetorical Delivery, as applied to Reading, and Speaking. By Ebenezer Porter.

Art. III. History of Intellectual Philosophy.
1. Œuvres de Platon. Traduites par Victor Cousin.
2. Fragmens Philosophiques. Par le meme.
3. Cours de Philosophie. Par le meme.
4. Nouveaux Fragmens Philosophiques. Par le meme.

Art. IV. De Beranger's Life and Writings.
Chansons de P. J. de Beranger.

Art. V. The Greek Revolution.
An Historical Sketch of the Greek Revolution. By Samuel G. Howe.

Art. VI. Abbot's Letters on Cuba.
Letters written in the Interior of Cuba. By the late Rev. Abiel Abbot.

Art. VII. American Poems.
1. Poems; by the Author of 'Moral Pieces in Prose and Verse.'
2. Guido, a Tale; Sketches from History, and other Poems. By Ianthe.

Art. VIII. Popular Education.
1. Practical Observations on Popular Education. By H. Brougham.
2. Library of Useful Knowledge. Published under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Art. IX. Boston Exhibition of Pictures.
Catalogue of Pictures in the Athenæum Gallery.

Art. X. Constitutional History.
1. History of England from the first Invasion of the Romans. By John Lingard.
2. History of the British Empire from the Accession of Charles the First to the Restoration. By George Brodie.
3. A Constitutional History of England from the Accession of Henry the Seventh to the Death of George the Second.
4. History of the Commonwealth. By William Godwin.

Quarterly List of New Publications. July 4.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 4. No. 1. for June, 1829.

CONTENTS.

Love to Christ; The Saviour; Reasons for Mutual Encouragement and Co-operation, in Promoting the Knowledge and Diffusion of the Great Principles of Unitarianism; Anecdote; A Danger incident to Sunday Schools; Faith; A small Relic of Melancthon; The Pilgrims. July 4.

THEOLOGY AND NOT RELIGION
the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the "*Christian Catechism*," containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.